

# ***REINCARNATION***

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## ***THE TRAGEDY OF DISILLUSIONMENT***

"Susy died at the right time, the fortunate time of life, the happy age—twenty-four years. At twenty-four, such a girl has seen the best of life—life as a happy dream. After that age the risks begin; responsibility, and with it the cares, the sorrows, and the inevitable tragedy. For her mother's sake I would have brought her back from the grave if I could, but not for my own."

*Mark Twain's Autobiography.*

Look at a picture of Mark Twain—any one will do—and you will agree that he belonged to the order of the eagles. By command of Fate he was a humorist; by brand of soul he was of the *raptores*. His tenderness of heart expressed itself with the fierce cry of the wounded king of birds—the pain of his daughter's loss he felt that he would not wish to risk repeating.

When would it be best to die—at twenty-four, or at the time of the fulness of action and the strong beginning of wholesome fruition or would it be best at the end of a rounded career in the mellow ripeness of age?

The real tragedy of our existence is found in disillusionment, in the blasting of dreams, the discovery of agony, the disappointment or the horrors of life. It must be that we bring with us into incarnation much of the glamour of our astral plane rest and of our devachanic bliss of the world of thought-ideals realized in an environment of our own images. To many children there is brusque disenchantment in the discovery that Santa Claus does not exist as they had been taught to picture him, that prayers are not answered with the grocer's attention to the telephoned request. To many a young mother the pains of child-birth are a most poignant surprise, disappointment, horror and insult. And the death of a first-born is a very poet's dream of human tragedy's acme.

"Count no man to have lived a happy life until he has passed away," said the ancients.

The disillusionments of man are recurrent through ages of our oscillating life. How may we learn to endure disillusionments? We cannot escape them. As we progress the world of thought images in which we find temporary refuge must be broken up so that we may escape into ever larger experiences.

"Build thee more stately mansions, O my soul."

A great and difficult lesson is that of accepting the crushing of our toys by the giant hand of



Fate with some philosophy of resignation. The most important lesson is that karma's blows are not those of a cruel giant, are not punitive or retributive only. They are didactic and liberative, too.

As David slipped aside from the javelin of Saul, so may we elude many of the darts of Fate. Songfulness turns away much grief from the spirit. With grim determined strides we may keep upon the middle of the road, fortune's smiles and rebuffs received with equal favor. Yet many a wound loses its sting for him who can summon a merry jest.

But the ego must learn forever that change is of the normal order of things. So we must gain inmost conviction of the final beneficence of our Logos, of His wisdom and of His power to guide us, under all conditions and at all levels, through the æonian strivings of existence. And, as He guides, we may hold hands across the gulfs, supporting and comforting each other forever in the joy of confraternity.

If lessons must be learned throughout all the spiritual way it may well be that there will be unexpected, new and doubtless more glorious views to be taken of life, forever. But familiarity with change as part of the Law will enable us to see the new view with the joy of discovery instead of the pain of loss and disappointment.

W. V-H.

*WORTH WHILE*

Even a little knowledge of karma teaches us that in the course of time there is exact correspondence between our efforts and their results, between our deserts and our receipts, that we get nothing we have not earned, and that nothing that we have earned can be withheld from us. Where we work for trivial things we will finally obtain them; where we work for great things we will attain them too, when sufficient effort has been made. The law of cause and effect holds true not only for physical things but in the higher worlds of matter and consciousness, in morals, in thoughts and aspirations, as well.

For us it becomes, then, a matter of discrimination and choice whether we will work for little things or large purposes, whether we interest ourselves in lower or higher values. And the way we work is important: are we going to take our life as in play or work with deep seriousness, or in what proportions shall we mix lightness and gravity?

By life eternal in a succession of embodiments lived under the good law of karma we ourselves build our temple, our structure for contacting nature, and we beautify it with ornaments,—the virtues, qualities and strengths of our inner life, the true man. We gain our strength by hard effort, by opposing resistances strongly. The man who never gives up the good fight, never fails, even though for the time he may fail outwardly. The student of karma and reincarnation will understand in a large way the fine New Year's



message of the editor of the *Islamic Review* to his brethren:

Smooth ways are not the ways of perfection. Trials and tribulations give character. Difficulties and persecutions are the salt of a perfect life. Pitfalls and lures strengthen vigilance and watchfulness. Hardship and disaster create perseverance and pertinacity of character. There is no high moral end that can be achieved without lures, hardships or temptation. Negative virtue is no virtue. Proper occasions are needed to make virtue a reality, and this can seldom be unless some evil comes to tempt us. Generosity begins to play its part only where poverty and indigence have caused misery. Courage shines forth in the defence of those wrongly persecuted. Continence observed in the loneliness of a jungle is only a potentiality. It may fail, but it becomes materialized into a stalwart virtue when temptations surround us, and we stand as adamant—proof against the evil.

Our world needs more men of strength, of endurance, of indomitable will in all walks of life, to give support and stability to our young and growing civilization. It has many and needs still more men of generous hearts who relieve distress and endow worthy institutions. And it needs more brave occultists who will face the truth unflinchingly and sacrifice their own comfort so that the world may go on more smoothly along its way toward perfection.

C. S.



*WHAT WE TAKE WITH US  
THROUGH DEATH*

Character is recognized by almost all intelligent men as that which we take with us beyond the grave, defying the pocketless feature of shrouds. Improvements in character confer permanent benefits for us.

But, far more than that, the ill and the good we do becomes part of the world's store, gets written into the ledgers of the Almighty and stands forever beside our names. The evil brings pain, cross-currents of feeling and action and a tending to the apparent slowing of movement. The good, in return brings light and cheer, fair days and sleepful nights.

There is another element in action, inner and outer, which is important for this forthcarrying into the worlds beyond the grave. What we do as conceived in our own hearts to have been done for God's sake and for the sake of His saviours has a special quality. It is attached by our own dedication of it in our hearts to universalities, to the inner kingdom of the Supreme. And it draws us toward it there! We like to think of such deeds as bearing spiritual potentialities, and indeed they do. Deeds of such quality, such marking, are treasures in heaven, to react happily upon us.

With us we take the potentialities of our earth-associations, of wondrous character if we have turned our attention and our effort to the attainment of bonds with those Great Ones Who are on the Way to God.



The greatest lessons of life cling about these facts, because, when they are truly learned, they shape our course of action and help us to live in such a way that not only do we lay up treasures in heaven, but find how we too may set our feet on the Way to the Eternal Good.

We may take much with us when we leave the life of embodiment. All that we take will belong to that which is unembodied.

*W. V-H.*

### *PRAYER*

Prayer is the creature's appeal to the Creator for yoga. Even the plea of the savage for grosser goods is for yoga, for the joys of acquisition and possession are the joys of our relation to Him, with some mayavic veils between!

St. Cecilia and the organ tubes must most aid the seeker after yoga through prayer with music. What angels must be hers! What potent ones to sweep to their just limits their mighty, full and joyous waves of brilliant color! How must they bear on, upward, toward God, through and by the aid of ever mightier angels the purest feelings, the praises and the longings of the worshipers!

Prayers for yoga, for communion, for the infinite re-union with God of all His scattered sparks of consciousness and being spring most appropriately from synods, congregations or synagogues of men. Joined below they may well cry out as one body toward God! Oh, let the mighty tubes of the organ peal forth their

sonorous and harmonious clamor toward Him! At the appointed hour let angels come to join with men in such prayer! Let the temple be glorious and adequate! Let the choir join in the pæans! But most of all let those mighty throats the Saint so loved roar forth toward heaven our hearts' appeal! The cathedral walls must hear and beat back to us the echoing waves, and then send them on again, these very sounding boards joining in the call!

Far and wide the chords of earth's greatest music-givers are repeated on the moving zephyrs all about. Farther and yet farther the spheric waves extend, mighty thought-forms tower mountain-like above, about! Some angels, so I think, must follow the billowing forms and move them on to their just emplacements!

Most in our lands the Christ, the Mediator, is in our worshiping thoughts. Oh, not difficult is it, I think, to reach His tender, kindly ear! He, the Mediator, dwells forever between men and God! He has promised that He will send on our prayers to God.

So then, alone with our smaller instruments of music or in the throng between the walls and beneath the arching roof of the vast cathedral, let us raise our cries to Him!

How shall we attune our hearts beforehand, how make vibrant our heart-strings when the glorious moment comes to join angels and mediators in His praise! With reverence and quiet joy we think of the coming hour of prayer! Ah, the world has slipped away! Praise be to God! Gloria in excelsis Deo! Let us pour out



our childish hearts in joy and in adoration to Him. Well may we trust the rushing flood of His response! Mediators and angels spread its streams! The ails and ills of men are touched with His healing grace! Not less of our karmic returns, Oh God, let flow down upon us; but ever more of Thy Grace to bear! And each of Thy new-made golden days, borne to us by Thy Dawn-angels with joy and glory, shall sweep us on, more light and free, ever closer, nearer to Thy feet, and to that perpetual joining with Thee in which all Thy service, without break, shall be one toning of the mighty organ tubes and harp-strings of highest heaven, with the music of the wheeling planets, men and angels and all the celestial beings joining in harmony before Thy throne!

W. V-H.

### EMERSON'S ESSAY ON IMMORTALITY

Some years ago, in an article printed in *Reincarnation*, I made the statement that in the writings of Ralph Waldo Emerson there are found only veiled allusions to the idea of rebirth. I was mistaken. On further reading I find direct reference to and discussion of it.

In general Emerson's philosophy is not much concerned with future conditions of the being of man. "Now is the appointed time" and "To-day is king" are ever-recurring thoughts. The present moment is all-important because upon our activities in it depend the issues of to-morrow.

But in his essay on *Immortality* he turns his

mind to the consideration of future states, although his tone still is that man should concern himself rather to deserve immortality than to have proof of it. "Cease," he says, "from this antedating of your experience. Sufficient to to-day are the duties of to-day. Don't waste life in doubts and fears; spend yourself on the work before you, well assured that the right performance of this hour's duties will be the best preparation for the hours or ages that follow it." And, he declares, as soon as a man thinks deeply, belief in the continuity of life is inevitable.

The proofs that Emerson presents of immortality or continuing life are drawn from the premises of the higher reason; they would not satisfy the materialistic "scientific" thinker. He well understands this. "There is a drawback," he writes, "to all statements of the doctrine; and I think that one abstains from all writing or printing on the immortality of the soul, because, when he comes to the end of his statement, the hungry eyes that run through it will close disappointed. . . . The real evidence is too subtle, or it is higher than we can write down in propositions." And this higher evidence he finds in the deep, the inherent desires of the spirit: the desire for permanence, for growth, for knowledge. And, he says, "The implanting of a desire indicates that the gratification of that desire is in the constitution of the creature that feels it; if there is the desire to live, and in larger spheres, with more knowledge and power, it is because life and knowledge and power are good for us, and we are the natural depositaries of those gifts."



He continues, (and here it is that he speaks definitely of rebirth) "We must infer our destiny from the preparation. We are driven by instinct to have innumerable experiences, which are of no visible value, and which we may revolve through many lives before we shall assimilate or exhaust them..... The fable of the Wandering Jew is agreeable to men, because they want more time and land in which to execute their thoughts. .... Take us as we are, with our experience, and transfer us to a new planet, and let us digest for its inhabitants what we could of the wisdom of this. After we have found our depth there, and assimilated what we could of the new experience, transfer us to new scenes. With each transfer we shall have a new mastery of the old thoughts." He finds in the feeling of incompleteness, of unfulfilment, which nearly all men have in old age, a hint of the truth. "Every really able man," he says, "if you talk sincerely with him considers his work, however much admired, as far short of what it should be. What is this Better, this flying Ideal, but the perpetual promise of his Creator." Within this desire for fulfillment he sees the promise of perfection through development. "Within every man's thought is a higher thought,—within the character he exhibits to-day, a higher character. The youth puts off the illusions of the child, the man puts off the ignorance and tumultuous passions of youth; proceeding thence, puts by the egotism of manhood, and becomes at last a public and universal soul. He is rising to greater heights but also rising to realities; the outer relations

and circumstances dying out, he entering deeper into God, God into him, until the last garment of egotism falls, and he is with God,—shares the wisdom and immensity of the First Cause.”

In this essay, as in all of Emerson’s philosophy, we are conscious of his close affinity with Eastern thought. Hinduism and Buddhism teach that it is desire that brings man into sentient being, that should desire die out, we should never return to the “wheel” of birth and death. Emerson writes: “We live by desire to live; we live by choice, by will, by thought, by virtue, by the vivacity of the laws which we obey, and obeying share their life,—or we die by sloth, by disobedience, by losing hold of life, which ebbs out of us.” He himself realizes that his ideas are akin to those in Eastern philosophies: “The human mind takes no account of geography, language, or legends, but in all utters the same instinct.” And he closes the essay with the following quotation from the Eastern scriptures:—

“The soul is not born; it does not die; it was not produced from any one. Nor is any produced from it. Unborn, eternal, it is not slain, though the body is slain; subtler than what is subtle, greater than what is great, sitting it goes far, sleeping it goes everywhere. Thinking the soul as unbodily among bodies, firm among fleeing things, the wise man casts off all grief. The soul cannot be gained by knowledge, not by understanding, not by manifold science. It can be obtained by the soul by which it is desired. It reveals its own truths.”

*Helen G. Crawford†.*



*THE MEANING OF DEATH*

Our logic and our longing are equally opposed to the notion of an ending for our soul life. Without beginning must that be which is without ending.

Man's spirit, spark of God, grows forever, and accretions of His spirit to man's inmost Self take place from time to time. The true self constantly expands and gains strength and refinement. And from time to time accessions of powers come from the Parent Spirit, the Logos Himself. This is the life, the growth and the leaping of evolution of the spirit. The spirit evolves swiftly; bodies more slowly. From time to time new physical bodies are needed.

From time to time the forces and the entities of the Nature in which we live snatch away our bodies against our will. Man lives somewhat as in a storm, where the winds rule.

This dominance of men by Nature must cease! Death must be overcome. Man must be victor over death; his spirit must dominate his material expression. Already our ordered scientific study of life conditions has resulted in greatly lengthening the average term of life for civilized man. The goal must be complete dominance of the body by the spirit. Long may be the way; the way is sure.

Man has recognized through all the ages that the Light has led him. Man has followed meekly. Now, in our Age, the Divinity in Man begins to stir anew! No longer will Man remain a passive follower. Newman's pious Christian sings:

"Keep Thou my feet, I do not ask to see  
The distant scene; one step enough for me."

To-day Man, with the son's humble boldness, demands to know, not one step alone, but many steps, all the Way to God! Glorious the Way viewed entire; often dark and dismal the shadowy road seen but in broken fragments! Now the demand has been granted: we may see the Way and study all the steps.

And there are Torchbearers to lift up the lamps for our feet, shedding abundantly for us the light of God upon the Way! The Torchbearers are still there above, shedding down the light for us. The Lord Buddha, The Christ, Zoroaster, Apollonius, Lao Tse and many others thus invite us on with flaming, fiery zeal!

When death takes from us our beloved we must remember the episodic nature of the bodies' changing. While we sigh to recall the flowers of childhood, while we realize that many episodes of lives long past would bring tears to our eyes if we could read them, yet we must grasp life boldly and be not dismayed by death. The final victory is assured.

Then often is the record of a concluded noble life, even if not much seen by men, like pressed roses in a sacred book!

W. V-H.





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*THE BUDDHIST ANNUAL OF CEYLON*

There is published by W. E. Bastian & Co., at Colombo, Ceylon, at the modest price of Rupees 1.50, a very valuable *Buddhist Annual*, consisting of about 70 large quarto pages, and profusely illustrated. Scholarly and interesting articles are contributed by leading Buddhists in many countries of the world. The *Annual* thus gives a vivid touch with the living reality of Buddhism as a guide through life, in the world of to-day. It will be much worth while to give here some of the strong thoughts that appear in the issue for 1924.

E.H.Brewster, in his article on "The Ceremony of the Five Precepts," points out that in Christianity all is based on faith, while

In Buddhism . all is based on experience and reason. The attitude is exalted, but is a realistic one; our knowledge of actuality is increased, not abandoned, when we participate in the chief Buddhist ceremony. This is the simple ritual of repeating the Three Refuges and the Five Precepts. No intercessor between god and man calls forth a divine blessing. Instead, man wills. By reason and experience he has seen a path which contributes not only to his welfare, but to the welfare of the human race. He wills to take that way. Here is recognition of manhood, of our own power and responsibility. It is not maintained that faith is entirely absent. But it exists closely linked to the observation of the world of experience. It is the faith necessary for any action or study. We have faith in the Buddha and go to him for refuge not because he is said to be this or that, but because his teaching corresponds and is related to our experiences of the actual world. We have no way of knowing either the truth of the Christian creed or its chief ritual. He who would be guided by reason and experience must go elsewhere than to Christianity for truth.

The Five Precepts do not represent the essential teaching of Buddhism. They represent a course of action based on that teaching. They represent the beginning of a course of conduct in the external world of the man who has come to the knowledge of the Dhamma.

In these Precepts is expressed the foundation of civilization. To us, therefore, there is no ceremony so profound, so exalted, so vast in meaning. Scholars tell us that in Buddhism for the first time in the history of religion this moral element is emphasized. In reciting these Precepts man is declaring his departure from the savage state. He is taking upon his shoulders a new order. He is helping to establish a cultured civilization. Where these Precepts are broken civilization breaks. . . .

Killing, stealing, lying are inhibitions which prevent the true man from knowing himself. . . .

The third Precept would maintain that control over the sexual nature by which alone individual and social welfare can be gained.

The fourth Precept, like all the others, is for the good of the individual and the community. That race which begets confidence because of its honesty prospers as does the individual. . . . An untruthful person cannot see truthfully, just as a muddied pool cannot reflect truthfully. . . . We hear it repeated that Buddhism is not a practical religion; that it is opposed to social progress, or ignores sociological problems. We hope to have shown on the contrary that rising out of the heart of Buddhism, and constituting its most important and constantly repeated ceremony, are these five Precepts—the very social code that saves man from barbarism. . . .

It is easily seen that the misery of the world comes very largely from the breaking of these precepts. The world stands more in need to-day of the Buddhist religion than ever before. . . .

“Buddhism and Ethics,” by George Keyt, says that careful study would show “that if not in its entirety, at least in part, the ethical aspect of the Dhamma is the common moral code of all civilized people.” He holds that “all religions,



excluding Buddhism alone, are revealed religions" whose followers regard their moral laws "as being the injunctions of an arbitrary creator." The ethics of scepticism "is more sane to some extent" but "falls short of the Truth." "The Dhamma, resting on no other foundation than the doctrines of *Anicca* (mutability), *Dukkha* (suffering) and *Anatta* (absence of an eternal ego entity within or without the body)" instils "into its adherents the most satisfactorily elucidated, the most lofty, and the most completely evolved system of ethics of the world." In conclusion, he writes:

Knowing the world to be but the *individual*, the Buddha did not derive the ethical system of the Dhamma from an observation of all the material artificialities of the civilization around Him, mere modes and manners and physical conveniences, things which are commonly regarded as "world." These, ever liable to break away and assume quite different shapes, were but the carefully spun out webs of that spider-like life-thirst (*tanha*) which would even maintain self-delusion. So the Buddha saw; and, investigating the individual with knowledge supreme, there could not but come to His mind what exact course of action should be pursued *if sorrow were to be definitely overcome*. Chiefly from the *Anatta* teaching does the Buddhist ethical system derive its significance, because *Anatta* teaches that there can be *no actor apart from action*. Nowhere else is blind faith more repudiated than in the Buddha Dhamma.

The Danish Buddhist, Dr. C. F. Melbye, writes in an article, entitled "Buddha's Holy Way":

What is Buddhism? When asked this question I often reply: *It is a certain way of leading one's life*. It involves no dogmatism, no definite form of worship; it is not merely a code of morality, not merely a mode of looking at the world, not merely a certain view of life, but above all, it is a certain way of leading one's life.

The author believes that all Buddhists, in the East and West, South and North, could agree that the question of the right way [the noble eightfold path] "is, and remains, the gist of Buddha's teachings." He points out that in old India many ways were taught, such as devotion, action and knowledge. But all of these, and much more, are included in the Eightfold Path, for the first part is right knowledge; the fourth, right action; and the eighth, right meditation.

Buddha was the great judge of humanity; He possessed a profound psychological knowledge of mankind. When He was about to formulate His "way," He realized that the truth involved in the faltering attempts of the three paths, afore-mentioned, taken separately, was not satisfactory. The human psyche has not only an aspect of knowledge, of activity, or of feeling; it possesses all these aspects together, and more besides, taken as a whole. When Buddhism speaks of The Great Enlightenment, this should be conceived as something more than mere intellectual knowledge; it means the perfect spiritual illumination of the mind, *the great light from within illuminating the whole mind* with its various aspects of knowledge, activity and feeling. The entire "soul," or rather the whole psychic process, should be impressed by, and purified by, this inner light, by *Dhamma*, otherwise it has not attained Mahâ Bodhi, or sammâ sambodhi.

*Buddhasasana* is the mode of leading one's life by which it becomes manifest that one's whole mind, one's entire psychic process, is permeated by the light of *Dhamma*. .

The essential point is—as implied in *Buddha's holy way*—not to be entangled in views, but to wander in . . this noble eightfold path.

Madame Alexandra David contributes "A Brief Exposition of the Principal Points of Buddhist Doctrine," showing where the emphasis was laid:

"I teach, my disciples, but one thing—Sorrow and the deliverance from Sorrow."



This utterance of the Buddha about the purport and the aim of His teaching at once leads us to the heart of the question before us. Buddhism differs profoundly from those dogmatic religions dealing with gods, the soul, life after death, the first cause of the universe, etc., that impose on their followers certain beliefs, the strength of whose foundations it is impossible to verify. Sprung from a race with which metaphysical speculation was a passion, and which had developed these speculations to the most sublime conceptions, the Buddha knew only too well the barrenness of these effusions of an imagination that lost itself in the realm of hypotheses and chimeras, to give them a place in His teaching. His teaching does not pretend to bring to us any supernatural revelation or to initiate us to the knowledge of some mysterious source, lying beyond the reach of science. He is concerned with one subject, with one universal fact—Sorrow. The Buddha saw that the supplications of mortals imploring the mercy of their gods were as futile as their maledictions and the ravings of their fury, and that in spite of all their efforts they fell into the clutches of Sorrow. He was not one of those who, in the face of evil, yield and succumb in powerless resignation, and He resolved to discover the cause of Sorrow, in order to deliver Himself, and to teach others to deliver themselves from Sorrow.

One can see from these premises that the reproach of pessimism often cast on Buddhism by those who know it imperfectly is quite ill-founded. The declaration of an actual suffering has nothing of pessimism about it unless one adds that the suffering is for ever incurable. This is not at all the case with Buddhism in which the goal that is always preached is the suppression of Sorrow, . .

“The entire teaching of Buddhism rests on . . the four noble truths: sorrow, the cause of sorrow, freedom from sorrow, the path that leads to the freedom from sorrow.” Sorrow means to be in contact with what is painful, and not to be in contact with what is pleasant. The final cause

of sorrow is ignorance, which is the failure to understand the four noble truths and the three characteristics, *anicca, dukkha, anatta*:

. . our present existence is the result of innumerable prior existences, which have determined it, and which have made us what we are, just as in our actual mental and physical activity, our deeds and our thoughts lead to the formation of fresh deeds and fresh thoughts which will be their result.

The chain of phenomena continues without any known beginning. Nothing exists by itself, nothing lasts, everything changes and passes. Water flows, renewed at every instance; one speaks of the "river," but it is only a convenient expression of every-day speech. In reality there is nothing called a "river"; it is only water passing, flowing. Likewise that, too, which we call the "Ego," the "Self," is only a vortex of elements rushing and passing along: actions that succeed one another, thoughts, momentary sensations following one another—nothing that could be seized and kept, nothing that is stable.

The ignorance that Buddhism attacks is the ignorance that makes us regard as lasting what is essentially transitory, the ignorance that invests an illusory "Ego" with a real existence.

To become free of sorrow the cause of sorrow must be done away with, and the way that leads to freedom is the noble eightfold path.

But how can we attain that enlightenment of the spirit necessary to discern the reality of error? The best method is that of unceasing attention, of an analysis that examines all phenomena, and submits them to a rigorous investigation, in order to discover the elements entering into their composition, and the causes that have grouped them.

Such attention, always on the alert, and arresting in its course each fact that comes within its range, each movement, all sensations, feelings, and thoughts that are produced inside, is helped by concentration of the spirit—the eighth branch of the Path. It consists in fixing



the spirit, at will, without distraction, upon the sole point chosen for examination. The methods prescribed for attaining this comprise very many kinds of meditation.

A certain dryness would be the only fault to be found in the perfectly rational teaching of this great Hindu sage. All those who have come near Him know that He radiates from Himself the elements of an intensely spiritual life, a kind of grave fervour, if I may use the term, and that immovable serenity which the sages of Buddhism regard as the true fruit of freedom.

The Bhikkhu Mahinda quotes at the opening of his article, "The Basis of Belief," the well-known statement of the Lord Buddha:

*"As in the great ocean, O disciples, there is but one taste, the taste of salt, so, O disciples, in the doctrine which I preach unto you, there is but one taste, the taste of Deliverance." (Udana).*

The author shows the importance of Right Feeling, as a part of the first section of the noble eightfold path. Reason tells us that "All that is, when clung to, fails," but not until we have the truth of sorrow in the form of *feeling*, born of experience, will our lust for life be lessened. He states that "feeling is the ultimate arbiter as to the worth of all things—even of Buddhism itself, which, in our daily life, will never be more than a very secondary consideration unless we *feel* life to be sorrow. He says:

if we were bereft of *feeling*, no possible object, experience, or situation would have the slightest significance or value for us; the whole world would be a meaningless shadow show in which nothing could possibly awaken our interest or spur us to effort—for that which arouses interest and gives significance to life is *feeling*. In the amoeba its primary manifestation is irritability; in man its final manifestation is Dhamma—Sorrow and Deliverance from Sorrow.

C. S.

*THE WORLD TOUR OF MISS GRAY**(Concluded from page 60)*

The British women in Palestine have gone into the dark corners, especially in Jerusalem, to help make them clean and fit for a Holy City. They are to be highly commended for their excellent work. It is interesting to see the progress of rebuilding towns by the Jews from other countries in Palestine. I visited the site of the Jewish University which was to be officially opened in a few weeks by Lord Balfour.

In Damascus those of each religion thought that there was immorality among some of those of the other religion, but that its own faith was making efforts to train its youth properly. There was no direct attempt being made to befriend homeless or forsaken girls or those wanting to begin life anew, in fact there were accusations of importing girls against those who should have guarded them from abuses. Beirut, nestled peacefully by the sea, contained the best and the less good elements. The American College is one of which we may well be proud, for it is making good citizens with high ideals of the youth of whatever nationality or religion presents itself for instruction. Prostitution has a snug nest in the heart of the city; I was told the section was not large enough, so there was a demand for a few more houses to be made ready. Only a small amount of white slave traffic is said to exist there. I spoke before a meeting of the Federation of Women's Clubs on the necessity of instructing the boys and girls so that they would be able to guard themselves from being subject to temptation through ignorance, and on the advisability of changing the section for prostitutes to another part of the city less accessible.

Constantinople is cleaner and more modern than twenty-four years ago, but it makes one's heart sick with its suffering. Refugees obliged to become prostitutes to live, men without work, and the war still continuing! But the hopeful signs are that women are moving forward in attacking the problems of life; there are no more covered faces; education for women is more general; and they



are finding their place in the world of women. There is an excellent women's clinic with good physicians who are giving help to great numbers of women and children.

Greece has problems similar to other European countries, with a vast number of refugees to augment her difficulties. She has made provision for them in small settlements built for the purpose, but has also been forced to house them where she can, in government buildings and in every available corner. The theatre of modern Athens is crowded with them, from floor and box stalls up to the highest gallery, and on the landing places of the stairways, with a sheet or canvas to separate one family from the next. There is an earnest group of theosophists in Athens, and they arranged to have me speak in their place of meeting, a charming room in one of the government buildings. One afternoon I addressed the ladies interested, dealing with the *Legion* and also with the methods and necessity of aiding women needing attention. The American Women's Hospital at Athens and in Constantinople are doing excellent work.

Southern Italy has little provision for unfortunate women. Not even the Salvation Army has a home for them in Naples, though they support a good home for children, which I visited. I believe there is a Catholic home for girls in Naples. In Rome there is an institution which has the sanction of the government and which is circulating instructive medical and health literature among labor organizations and business houses and which has a large program for reaching the public with information that should be known. Some women have been active for years in Rome, but the tide of possibilities ebbs and flows. There are some excellent Homes for girls, but not an adequate number of Homes to appeal to girls that might be reached. This might be said not only of all Italian cities, but of most cities of Europe and America. At one stage the girl cares greatly that she has offended, but at a later stage if she finds that no one else cares, she, too, ceases to be concerned. She can often be reached at that first stage, and placed back in normal life if there is some one to take the trouble, and if there are tangible physical means of housing and

encouraging and feeding her and perhaps her babe.

I made several pleasant contacts with Buddhists in Italy. I also met former members of the *Karma and Reincarnation Legion* and new members who joined at the conclusion of my lectures in several cities. It was an especial pleasure to meet again the Representative of the *Legion* for Italy, who is doing very efficient work. Italy is a wonderful country in which to have such good friends.

Meetings of the League of Nations Advisory Committee for the Suppression of the Traffic in Women were held in May, 1925, in Geneva. Such sessions as I attended were of great interest. This phase of international co-operation for intercepting individuals who transport girls for immoral purposes is one of prime importance, and one which we believe will grow more and more potent as time advances. This movement is already strongly initiated, and the whole world is looking to it for further results.

I remained in Geneva to participate in the Swiss Theosophical Society Convention, and to form groups of the *Karma and Reincarnation Legion*. Our friends were most cordial and extended every kindness. Passing through Zurich and Munich, I met some of the European Buddhists. I also spoke to *Legion* members in Munich.

Vienna is active in work for karma and reincarnation, and I lectured on this subject, renewing friendships with those whom I met in 1923, and who were again most helpful.

But the subject of prostitution in Vienna is one so full of hopelessness that I found myself awaking each morning to repeat the number of thousands of regulated and estimated clandestine prostitutes quoted to me, and saying to myself: "Impossible! Is it possible?" There is an organization for the Suppression of the White Slave Traffic with headquarters in London and branches in many countries, including representatives in Vienna, Budapest and Buenos Aires, all of whom I met in those cities. These workers are carrying on very efficiently, but the problem is so vast, if one includes in it commercialized vice! There are some excellent Homes in



Vienna for girls, and an institution at Klosterneuburg. Vienna, to be sure, is a large city, but when one realizes that frequently these girls have turned to the sale of their bodies in the first instance because there was no food, one wonders if humanity will ever reach the place in evolution where the food and a place to sleep can be given without taking the price of it in human flesh. Not all have become occasional or clandestine prostitutes for this reason, for the war conditions seem to have broken down the moral sense in some countries. A group of members of the Women's Protective Legion is trying to do its part in bearing a little of the burden in Vienna.

Budapest has similar problems, many prostitutes, and organizations that are trying to provide homes for women who want to become normal citizens again, and for girls under the age of twenty-one. But the homes are not abundant enough nor the incentives sufficiently attractive to counteract influences already working.

Can you picture a home where beautiful, loving women will preside with charm, and where there will be opportunity for the flowering in legitimate ways of all the indwelling love of beauty and of art, as well as the capacity to work and to serve, that is stored up in the hearts of some of these women and children of the streets? Can womanhood make virtue attractive and beautiful to womanhood that has lived in excitement and in un-beautiful ways? In a city bordering the Mediterranean I was told of a home for girls which had existed until all the girls managed to run away, though they were locked in. As the funds were exhausted the home was not re-opened. The lady who told me about it said there had been a difference of opinion among the managers, as some thought the girls should be allowed to see their mothers once a week, while others thought this should not be allowed. My friend thought that a little suggestion of mother-love and of brightness might have held the girls better than did iron bars.

Three lectures were arranged for me in Budapest, one on the protection of women, and two on karma and reincarnation. Here again, as in many cities in Europe,

I met those whom I knew previously, and I was welcomed as an old friend.

Leaving Budapest, I went to Turda, a little town formerly in Transylvania but now in Roumania, formed a small group of the *Legion*, and went with friends next day by motor car to visit the old Castle of Hunyadi Janos. Part of the castle has been restored; one feels the influence left by the great one who once lived there.

In Bucharest, Roumania, two lectures had been arranged: one on the Law of Rebirth, the other before a women's association. I visited many houses of prostitution one night with a lady and gentleman who were eager to help. We met with courteous treatment in reply to our questions, but I would not advise that particular method for other people making investigations.

Zagreb in Jugoslavia is a progressive little city, using some of the ideas of American organizations in promoting health and in giving publicity to certain facts of life. Good arrangements for my lectures had been completed, and there were two audiences of over three hundred people who listened with intense attention to an address on karma and reincarnation, and to one given under woman suffrage auspices, on protection of women.

In Prague there are several societies of women who are trying to help those in need of assistance.

There is already much literature dealing with conditions in European countries regarding prostitution, and several surveys have been made, so it is not my intention to repeat statistics. However, in Berlin I met friends who were able to give me opportunity to learn about what was transpiring in the occupied territory, and as so much has been written on this subject during the last few years, it was thought to be valuable for the work if some data could be collected. I visited the occupied territory, the Saar and the Pfalz, and made notes which I will not review in detail. Some of the facts published were undoubtedly true; many of them referred to conditions existing perhaps three years ago when inflation made possible indulgences which are now impossible with the currency almost at par; and in some towns existing conditions are bad. In the large cities, like Berlin,



Düsseldorf, Hamburg, there is much to be desired in ways of improvement. But in all Germany I found that there is the closest co-operation between women's organizations and the police in cases of girls or women who are first offenders, or who are under twenty-one. The girl is urged to leave the life of immorality, work is found for her if she will accept it, and if not she is placed in an institution or home if she is under age.

I spoke in several German cities for members and friends of the *Karma and Reincarnation Legion*, and also met a few Buddhists. There is a goodly number of books on Buddhism in the German language.

The systems of regulation over Europe are similar to each other in many points; however, that is not our subject of discussion, but rather to find ways of helping women who have been forced into an irregular life by circumstances, by persuasion or by trickery against their will, or who wish to leave the life of prostitution, so that they may rehabilitate themselves. Will the day ever come when some government or individual will set aside a few millions of dollars for a factory or business that will pay for itself on business principles, where every girl and woman who needs work may be sure of finding employment and a living wage sufficient to deter her from becoming a prostitute from economic reasons, and where she will not be denied employment if she wants to "make good"? This leads to many other questions which we have no space to discuss at the moment.

England was in the midst of holidays when I visited it, yet I met several Buddhists or Friends of Buddhism, and also made or renewed contact with several organisations working for the welfare of women. The British people give themselves whole-heartedly toward improving social conditions of women, and are constantly approaching the subject from the legal side, having in mind also the Far Eastern seaport cities that are under British control. The coming year should see improvements in these conditions, if the English women and their co-workers are successful. The practical needs of the woman who requires immediate attention are not overlooked, for many societies are engaged in this welfare activity.

All seaport cities are difficult. I visited the streets at night in Amsterdam and Rotterdam, and was told of the large number of robberies that take place in connection with the houses of prostitutes, as well as robberies of men who have first been made drunk. The government subsidizes certain societies which give assistance to those requiring it, and which maintain Homes for women.

Holland is efficient in her methods of preparation for lectures. The Representative of the *Karma and Reincarnation Legion* had given good publicity for a meeting, and was repaid by an audience at the Hague of about three hundred people. A more quickly arranged lecture at Rotterdam filled the lecture room to overflowing, though the season was summer. I had the privilege of attending the Star Congress at Ommen.

In Belgium I spoke at Brussels for the White Ribbon on the protection of women, and to members of the *Legion* at Antwerp. I visited the streets at night, and was told of the present effort to improve the laws regarding prostitution. The police tell one that no case of traffic in women has passed through these ports in twenty years, but in other countries one is told that girls get through from ports of Belgium and Holland as well as from other European coast countries. It is admitted that there have been cases of forged passports. But the authorities are earnest in their efforts to enforce the law. If one is an American and visits the dance-halls at night to study conditions, one's heart aches a bit to see the numbers of American sailor boys who are beginning to feel the effects of drink and who will succumb to other unfortunate conditions before morning.

Paris—everything happens in Paris—and one is told briefly that often the traveler is assured when he enters by train, that he will be taken where he can get what he wants! There are many societies, organizations, individual women that are doing splendid work,—but the need is great, very great. I was told of several cases of girls or women who were deserted and in need of a home at that moment, and these were referred to existing institutions.



Some day, by our own collective efforts, and with the aid of the Master, a way will perhaps be found to meet the actual demands of our civilization for methods of reaching all women who are in need of physical attention and of moral encouragement to live normally. All honor and praise to the excellent systems and organizations already existing: the Salvation Army, Jewish Societies, Catholic Homes, Protestant Welfare Work of every description, Women's Club and Association work, Traveler's Aid, and many more! These organizations will join us in anticipating the time when more girls can be reached, more women interested and giving full co-operation, and more men fighting valiantly for better standards the world over, so that we may join hands with those of other nationalities, giving and receiving encouragement, suggestions, and co-operation in making this globe a happier, healthier place, where every young man and young woman will have the inspiration and protection which civilization should provide for them, and where the womanhood of the world will be united for service of all that is greatest and noblest.

And the United States? We have our efforts, our failures, our successes, our mass of womanhood who are trying to help other women who ask aid. We are trying to reach those who need us, but do not know how to extricate themselves from the tangle into which life has thrown them, or to take the initial step alone. If we have successes, we would like to share them with women of other nations and to consult with them about ways to meet their problems which often differ from our own.

In all lands are eager women, and organizations diligent in the service of humanity. Each of us will gain something from contact with the other. Let us correspond, compare notes, and through unity of purpose, through education and public opinion, make it difficult for any girl or woman to be forced, against her will, because of ignorance of temptation or from economic conditions or through trickery, to sell her body; and if she has done so, to provide for her a way of escape to normal life.

*Edith C. Gray.*

## NOTES ON BUDDHISM

The Buddhist Lodge of London is publishing an excellent monthly bulletin, full of news, notes and original articles dealing with Buddhism. The work which this earnest group of student proposes to do is most important and opportune, as it will bring about a more wide-spread knowledge of Buddhist philosophy in England and other English-speaking countries.

In GERMANY activities of Buddhist workers are still continuing, in spite of the difficulties which press heavily upon the German people. "Das buddhistische Haus," the Buddhist Home, of Dr. Paul Dahlke and his followers, at Frohnau, near Berlin, is an important center. From this Home an annual publication is sent out.

The publishing house of Oskar Schloss, Muenchen-Neubiberg, is going on with its good work. There are two magazines coming from this indefatigable house: The *Zeitschrift für Buddhismus* is a large, handsome quarterly volume, containing scholarly articles by such well-known authorities as Dr. Seidenstücker, Dr. Geiger, Dr. Walleser and the Bhikkhu Nyanatiloka. Books and publications relating to Buddhism are carefully noticed or reviewed, and there will appear notes of the activities of Buddhism in general. A smaller magazine, *Der Pfad*, is published monthly, chiefly for the members of the "Bund für buddhistisches Leben" (Society for Buddhistic Living).

The Oxford University Press has in its care the work of publishing the books of the series known as the "Sacred Books of the East" and the translations of the Texts of the Pali Society. Some of these classic works have been reprinted. Thus a number are available for the more serious students of Buddhism. The prices of these volumes range from \$3.35 upward.

*The Blessing* is a bright little magazine published in Ceylon, which is presenting, in English translations, a series of the medium length discourses of the Buddha. No. 7, containing Discourses Nos. 64 and 65, has just



reached us. The subscription is \$2.50 for twelve issues. This work deserves much encouragement.

*The Eastern Buddhist* is a large, valuable and scholarly magazine, published in Kyoto, Japan, and edited by Professor and Mrs. Suzuki. Number 4, Vol. III., has just arrived, as usual full of interesting matter and many excellent news items relating to Buddhistic labors.

### REINCARNATION BELIEFS AMONG SAVAGES

*The Theosophical Review*, of London, has published a series of articles by Theodore Besterman on "The Belief in Reincarnation." The fourth article, appearing in March, deals with "The Belief Among Various Savage Peoples." The main conclusions follow:

In South Africa a form of palingenesis is found among the Bantu tribes and the Zulus. The souls of men are believed to pass into the other world, later to enter into animal forms.

Among American Indians the belief of the Borero Indians of Brazil is a typical one. They keep a certain species of bird as pets, believing that the bird is ensouled by a departed friend. In some California Indians is found the idea that bears receive human souls. The Iroquois have a ceremony at the death of a member of their tribe, in which a bird is set free into which the soul of the departed is to enter and fly away. The Hurons bury a dead child by the wayside, so that its soul may enter the body of a woman passing by, who will become its mother. Among the Tacullis and in Greenland are found beliefs in reincarnation. There is a general Indian belief that a mother sees in dreams the ancestor whose soul will be reborn as her child.

Indonesia, a stretch of Australasian islands, has various beliefs varying from vague transmigration to a precise palingenesis. A native has a soul in two parts, called the soul and the soul-substance. The latter seems to have the right to choose its form in which to be born again. A belief in rebirth conditioned by karma is not found here.

The Malaysian and Madagascan tribes believe that all living things have souls, which at death transmigrate into bodies of human beings, animals or plants.

Melanesia, another area of the Pacific Ocean, has but few traces of belief in metempsychosis, but the subject has not yet been carefully studied.

In Polynesia, still another group of Pacific islands, are found various beliefs. One holds that all living beings have souls; another that only men have them; and still another belief is that only the souls of good men survive death.

In New Guinea the natives believe that all animals and men have souls, which usually pass at death into the other world. It seems that not only metempsychosis is believed, but also a definite form of reincarnation depending on the previous life. But rebirths are not endless: the soul finally requires no further rebirth but passes on to the land of ghosts.

### FIELD NOTES

HOLLAND is working steadily and sending in a number of applications for membership from time to time. The magazine of the Dutch *Legion* is appearing regularly.

Señor Isidro de J. Olivares, 5a, Calle Norte No. 35, Managua, Nicaragua, has been appointed Representative for Nicaragua. Two groups have been formed.

A strong group has been chartered at Casper, Wyoming, with Mr. Wm. B. Fry as Leader. This group will extend the *Legion* work over the state, and organize it.

Mr. and Mrs. F. G. Coover, of the well-known F. G. Coover Art Company, Lincoln, Nebraska, are going to establish a studio at Grand Haven, Michigan, in July and August, and hope to draw together a class for the study of karma and reincarnation.

Recent periodicals have published the belief of Mr. Henry Ford in the idea of reincarnation. This news has no doubt reached millions of people, and many will become interested in knowing more about the subject. This is a very favorable time for spreading this knowledge.